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Editor : Naseem Saifi

Rabwah

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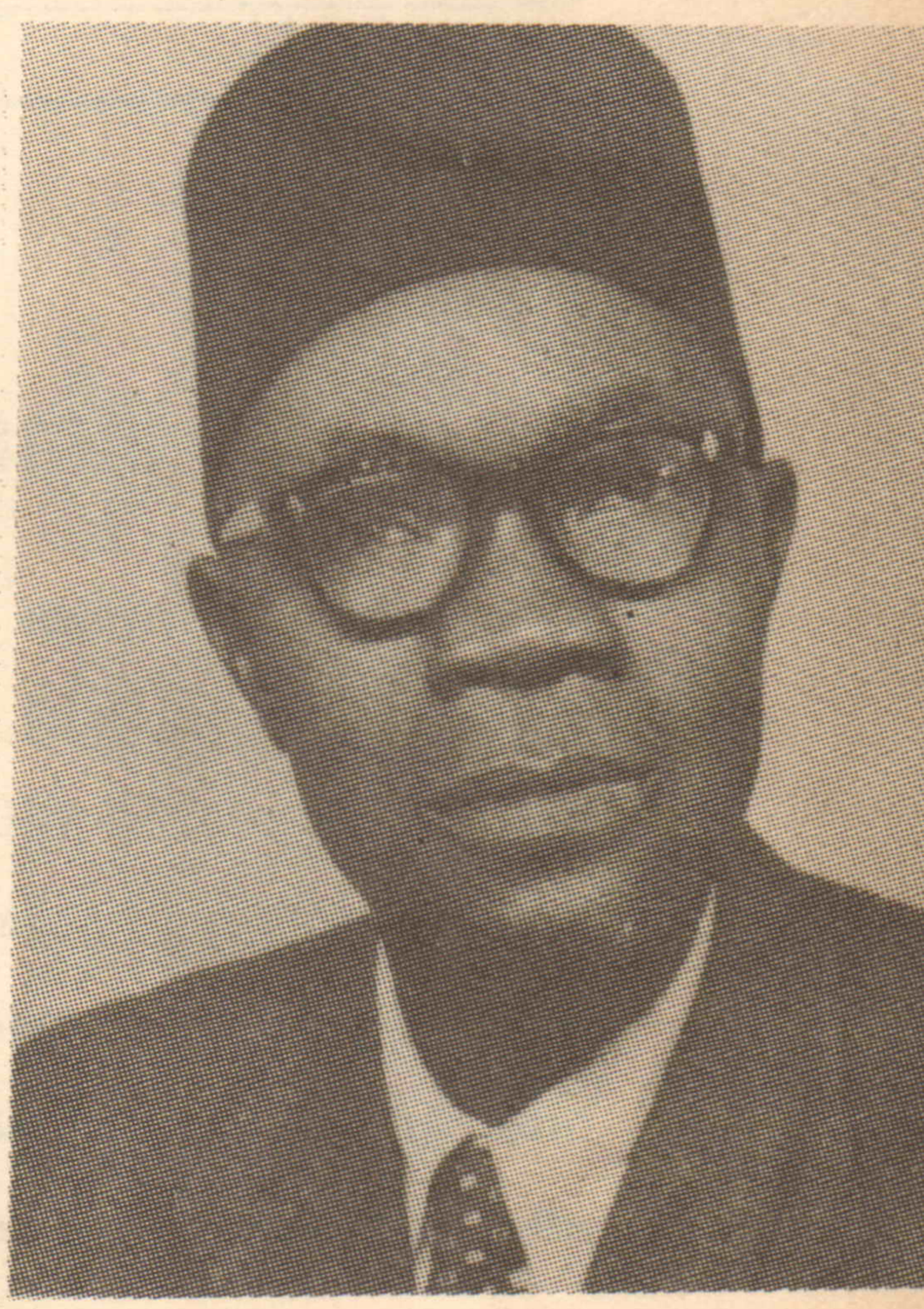

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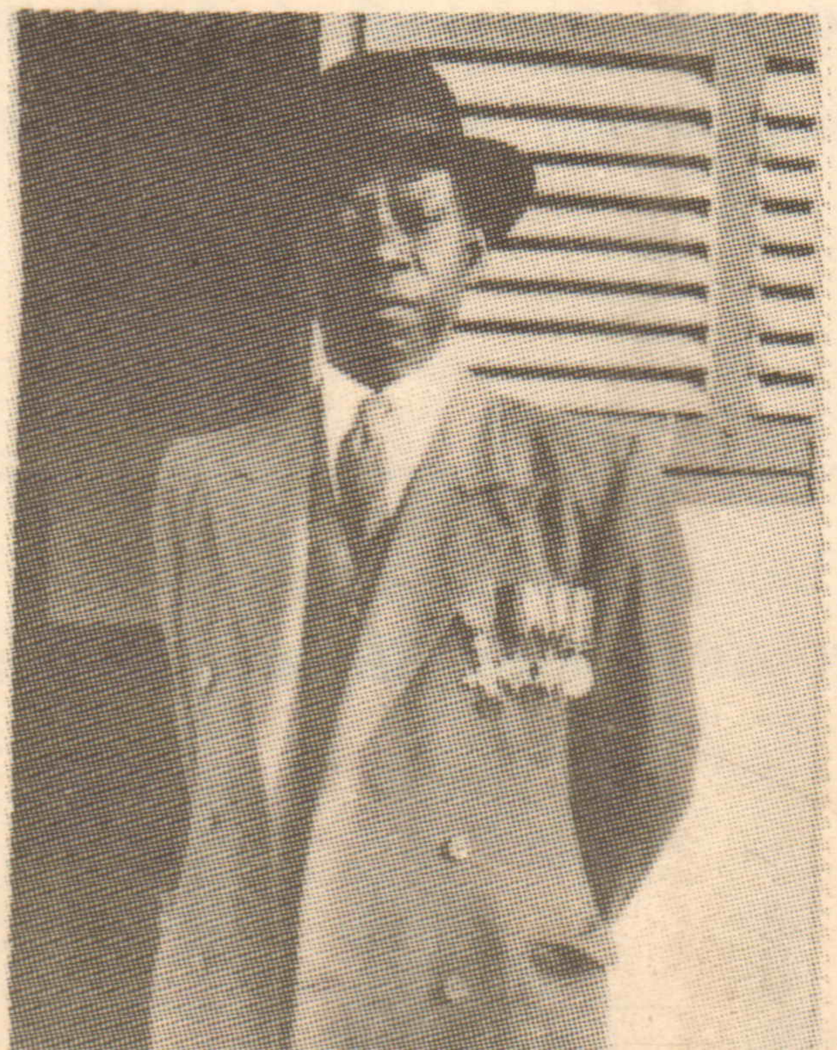

بسم الله الرحمن الرحيم

Monthly

Tahrik i Jadid

Rabwah

Vol. XVII—No. 10

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Editor

NASEEM SAIFI

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MALFOOZAT

Preachers with strong morals

I do not like the matter to be delayed any more. Such people should be selected as are prepared to live a better life and they should be sent to different places. But of course they should be morally strong and a model in Taqwa and purity. They should be steadfast, straightforward and forbearing ; they should also be contented people and capable of conveying my words eloquently. They should know religion well and they should be Muttaqi, for, Muttaqi has a power of attraction ; he attracts the people and never remains alone.

He who established this Dispensation has earmarked some people who would be like the Companions of the Holy Prophet, sallallaho alaihi wa sallam (may God be pleased with them-the Companions) and who would walk in their footsteps and bear all the hardships in the way of God ; those who would die in this way would receive the rank of martyrdom.

(Malfoozat Vol. 9, p. 415)

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SUPPLICATION ALL THE TIME

On the 20th of December, 1965, Hazrat Imam Jamaat Ahmadiya addressed the women section of the Jamaat and said :

Very briefly I should like to place a few things before you to which every Ahmadi woman must pay attention.

The first thing concerns the upbringing of the children. So far as the upbringing of the children is concerned, I think it is the responsibility of all the members of the family. In other words, this is not the duty of the father and the mother alone, rather whoever is there in the four walls of the house, shares the responsibility of the bringing up of the children properly; it is his duty that he should keep a particular aim in mind for their training.

You should remember it well that the children who are brought up in your laps should have the love of God in their hearts surging like the waves of an ocean and they should be ever-prepared to make sacrifices for the sake of Islam.

It has been observed that some mothers while changing the clothes of their children scold and abuse instead of praying for them. It is very bad. This is the time when without spending money and without undergoing any hardship, you can pray for your child for two, five or ten minutes, the time that you are expected to take (while changing the dress of your children). You should be changing their dress and along with that you should be praying to God that He may make them righteous, servants of religion, may grant them His love and make them the inheritors of His grace. There are thousands of other supplications that can be made for your children. Seeing the spirit with which you do that God will accept your prayers and your children will become the coolness of the eyes of the Holy Prophet

Mohammad, sallallaho alaihi wa sallam, and the eyes of the Founder of the Ahmadiyya Jamaat.

In short, you should pray for your children very much and very fervently and you should take keen interest in their training. In this respect a very great responsibility rests on your shoulders.

The second thing to which I should like to draw your attention is that you should give spiritual prosperity to your homes. The atmosphere of your homes should be such that when those who work there have finished their work and go home, they are filled with the praise of God and they begin to praise Him spontaneously because He has enabled their wives, mothers, sisters, daughters and other female relatives to make the homes a paradise and have given them the opportunity to serve religion and for this, stay away from homes as long as need be.

The third thing to which I should like to draw your attention is that you should pray much. Before this, I have told you to pray for your children and now I should like to tell you about the prayers in general. Let me give you a small example of this kind of prayers. I was sitting in my office one day. The Forms of the students had to be sent to the University. The clerk of the College brought 150-200 Forms for my signatures. This work was to take fifteen minutes and the work was such that it did not require any mental attention. I therefore continued offering Darud (Allahumma Salli alaa Mohammadin...) along with signing the Forms. About two to three minutes later I thought of the clerk and felt that he was being deprived of a good deed. I therefore told him also to be offering Darud while he was picking up the Forms that I had signed. I explained to him that it would not put him to any hardship; he would be doing this work and at the same time offering Darud. He started doing that and when I had finished signing the Forms, he told me with a face flushing with joy that he had offered Darud no less than 150 200 times. Behold. This is just an idea that you have to keep yourself prostrated before your God in humility, it would not cost you anything whatsoever and it would not hamper your work in the least. You will be cooking and stirring the sauce-pan or frying something and along with the movement of your hands you will be saying Subhanallah wa bi Hamdihi subhanallah hil Azeem, Allahumma salli alaa Mohammadin wa alaa aali Mohammadin. Thus the food that will be cooked will not only provide the physical nutrition, your prayers will make them (those who will eat) share the spiritual food also. In other words, they will be consuming the spiritual food as well, along with the physical food. You are dressing your children, washing the clothes of your children, parents, husband or other relatives, you are cleaning up the house or you are otherwise busy in the house—well and good—do all these things. But while you are doing these things, you should be supplicating to God. On other occasions also, you should be supplicating to God.

Many women and men too, fix up some time for the supererogatory prayer after they have offered the obligatory; they offer praises to God, they glorify Him, they offer Darud for the Holy Prophet sallallaho alaihi wa sallam. But it is just a matter of habit. We have to keep in mind that we have to spend some time in supplicating to God and in worshipping Him. If you, my sisters, would do that, you could spend most of the

(Continued on page 14)

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EIDUL AZHIYA

Greetings from Hazrat Imam Jamaat Ahmadiyya :

Having finished the Eidul Azhiya Prayer Huzur offered Eid Greetings to everybody in the Mosque and added "Eid greetings to those also who are moving out of the Mosque, and to all those who are resident in Rabwah or living abroad, to those who are in Pakistan and also to those who are living in other parts of the world." After this comprehensive Eid Greeting Huzur delivered the Eid Sermon. The theme of his sermon was that the sacrifice whose initial stage was of the sacrifice of Hazrat Ibrahim and Hazrat Ishmael, peace of Allah be on both of them, found its culmination in the sacrifices of the Holy Prophet Mohammad, sallallaho alaihi wa sallam.

Huzur told the audience that the sacrifice of the Holy Prophet sallallaho alaihi wa sallam was so full of lustre and beauty that it would shower its blessings on mankind till the Day of Ressurrection.

Huzur commented upon the first sixteen verses of Sura Shoora and told the audience that whereas Hazrat Ibrahim was told by God to obey what he had been told to do ; *Ifa'l ma to'mar* (do whatever you have been told) the Holy Prophet was told, as the Holy Quran tells us, *fastaqim kama omirta* : you should be perfectly steadfast in doing whatever you have been told. There is much more comprehensiveness in what God told the Holy Prophet, sallallaho alaihi wa sallam.

In the end Huzur cited two passages from the writings of the Holy Founder of the Ahmadiyya Jamaat : both these passages dealt with the greatness of the sacrifice of the Holy Prophet sallallaho alaihi wa sallam and his excellence, which he said could not be comprehended by human intellect.

The Eid Prayer was offered in the premises of the Masjid Aqsa, Rabwah and since quite a large number of Ahmadis had come from nearby villages, the Mosque was full to its capacity (though it is extra-ordinarily spacious, with the grace of God)

HELPING HAND

Whene'er I say : You back me up
I need a helping hand
My frail and feeble mind and soul
Are worse than 'wall of sand'
They seem to fail and fall and drop
As if the life's no more
In all the thoughts and words and deeds
They prove to be a bore
Where'er I look, the scene is full
And gives a saddening cry
Whate'er I hear—a dirge and dole
It makes me sob and sigh
I hold a thing to keep me up
It bends and bows and breaks
Whate'er is there to boost the will
My faith, it surely, shakes
My Lord and God, when I am stuck
And none can do me good
My only healing balm is this
I do whate'er I should
I come to You and bow and pray
With tearful, sullen eyes
My heart and head and mind and soul
Whate'er it is, it cries
I need—and ask, for helping hand
Your Grace and Mercy give
You back me up in every way
'Tis this, that makes me live

—*Naseem Saifi*

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SO SAID

The Founder of the Ahmadiyya Movement

Unity of God

I say it again that the root of Islam is the Unity of God, that is, a man should have nothing in him except God and he should not be accusing or blaming God and His Messengers, even though he may be afflicted with some trouble. He may pass through hardships but no word of complaint may be uttered. Whatever the troubles, they are from one's own self; God is not unjust. Of course the truthful also face the troubles at times but it is only the others (not themselves) who take those troubles to be afflictions. They are not real troubles; they are Bounties in disguise of trouble. This kind of things strengthen the relations with God and go to raise their rank. The other pepole cannot understand this phenomenon at all. Those who have no relation with God and their misdeeds bring upon them a trouble, go astray more than ever before. It is people like this about whom God says:

فی قلوبہم مرض فزادھم اللہ مرضا

(There is a disease in their hearts and Allah has increased them in their disease). You should always be in a state of fear and be seeking the grace of God, lest you become one of those who have broken off from God. He who joins the Dispensation established by God does not lay Him under any obligation, rather it is the grace of God that He has enabled him to join. He has the power to annihilate a people and bring another in their place, This Age resembles the Age of Lot and Noah. Instead of sending His punishment and putting an end to this world, God has willed it through His grace and Mercy that He should reform the people and therefore He has established this Dispensation.

(Malfoozat Vol. 9, p. 117)

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Cruelty doesn't pay

I have received many letters from him (the name is not mentiontioned). He says that he is sick and very weak, so much so that he cannot even do his work and he may be obliged to take long leave. But the fact is that cruelty never brings about good results. He is very harsh on his first wife and God does not like it. Maulvi Nur-ud-Deen and Maulvi Abdul Karim have advised him many a time. But he does not underst nd. I have also hinted at it and told him (not to do so). But he has not paid heed. The result of all this will not be good. One day he is bound to regret and then he will understand what I tell him.

(Malfoozat Vol. 9, p. 360)

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Qualities of Preachers

Preachers should have wide knowledge; they should be quick of understanding and be able to reply readily; they should be patient and forbearing; they should not be excited if abused; they should not let their personal affairs influence the affairs of others; they should live

humble lives, they should be looking for the good-natured people as if they are searching for something they have lost.

They should keep away from the mischievous people. When they go to a village. they should stay there for two to four days. They should shun the person whom they find to be mischievous. They should keep some books with them to show to the people to whom they preach and where they find it expedient they should distribute those books.

These good qualities are found in Sayed Sarwar Shah Sahib ; Maulvi Abdullah is suitable for Kashmir.

(Malfoozat Vol. 9, p. 428)

Friendship with God

(On the death of his son,
Mubarak Ahmad)

God has been so merciful to us—and for so long a time. He has been doing things according to our wish in every way and for the past eighteen years He has provided us with so many pleasures in every way and He has vouchsafed us His Bounties. It is as if He preferred our Will to His own

If, then, He has desired that in one case we should submit to His Will, can we say, it is too much ? If despite all this benevolance of His, we begin to lament and wail, who then will be more ungrateful than ourselves. Moreover, in this case, He had already informed us that he (Mubarak Ahmad) would die at an early age—we mentioned this thing in our book *Tiryaqul Qulub*.

Another thing that should be noted is that friendship really means that sometimes one should do what the other says and vice versa. Friendship does not mean that one should expect the other to always agree with him, and when it is for him to agree with his friend he should take it ill. We have established a relationship with Him, and that being the case, it behoves that at times we should agree with Him (in whatever He does to us) and at times we should expect Him to do things as we like them to happen.

(Malfoozat Vol. 9, p. 481)

Make your Morals Excellent

One of the main duties of the members of my Jamaat is that they should purify their morals (make them better) and they should do their duties towards God very meticulously—and to their fellow-beings too. No part of their body should be involved in wrongful machinations. What to talk of the human beings, even the dogs and the cats should not be deprived of their benevolance.

I take such people to be very bad who under the cover of religion perpetrate acts of damage to life and property of the people of other nations (or religions).

In short this is the time that the Jamaat should bring about a visible change.

(Malfoozat Vol. 9, p. 438)

Suitability for Preaching Work

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The suitable people for this work

(preaching) will be those whose lives are in conformity with :

من يتق الله و يصبر

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(he who fears God and is patient)

They should have Taqwa and they should have patience. They should be without blemish and they should shun disobedience (to God) and evil deeds. At the same time, they should bear hardships with patience. Whatever the trials and troubles, they should pass through them with patience. They should not be excited over the abuses hurled on them by their opponents. Even if they are beaten up, they should not retaliate, so that it does not create disorder. When the opponent converses, he uses such words as can make the matter flare up and fighting can ensue.

So far as expenditure is concerned, they (the preachers) should follow the example of the Companions of the Holy Prophet, sallallaho alaihi wa sallam. They would not eat much and yet go to battlefield. Very simple dress was good enough for them and with the same dress they would go to the Kings to preach to them.

It is not an easy thing, but nothing can be said about any one unless he has been tested. I know that some will come up to the mark.

(Malfoozat Vol. 9, p. 427)

The Commandments of God

The straightforward, true and simple logic is the one that the Holy Quran has presented, for, there is no complication in it. God has guided mankind to the straight path. One should read the Holy Quran carefully and with understanding. He should think over its do's and don'ts separately and he should act accordingly. With this much, he will be able to win the pleasure of God. So far as the terminology coined by the logicians and mystics is concerned, it becomes a stumbling block for many ; they are complicated and difficult (to understand).

(Malfoozat Vol. 10, p. 5)

The prophetic way

Now a days if some one utters a single word at night (in his dream or vision) he begins to think that he has become a recipient of the revelation of God ; he does not look to his spiritual condition—whether it is good or not. Go through the whole of the Holy Quran, you will not find it written anywhere that God the Almighty expressed His pleasure for some one because he had received a revelation. Even the prophets have been praised in the Holy Quran for their sincerity and faithfulness which they had carried to the stage of perfection and for their appropriate deeds and for doing their duty to God and His servants.

It is very undesirable that one should have one true dream and begin to exult ; it is a poisonous mistake ; one should not feel proud of them. What a man should do is that all the talents that God has given him and all the powers that he has, should be used for the cause of God. He should act upon the commandments of God. That will make him the friend of God (Wali).

No claim can be accepted as true without proofs supporting it. Even the prophets are not believed in without cogent proofs. Moses, peace

be on him, had prayed to God that some proofs should be given to him, which he would present to the people.

(Malfoozat Vol. 10, p. 8)

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Weakness demands prayers

You should remember that the fact that the Holy Quran begins with a prayer and it also ends with a prayer, indicates that man is so weak that he cannot purify himself without receiving the grace of God. Unless he is the recipient of the help and succour of God, he cannot advance in virtue and piety. A Hadees tells us that all are dead except those to whom God grants life and all have gone astray except he who is guided by God and all are blind except he who is granted sight by God.

In short, it is very true that unless a man becomes the recipient of the grace of God the love of this world remains attached with him ; only such get rid of it as are granted grace by God. But this also should be remembered that man can begin to receive the grace of God only through prayers.

Another point to be remembered is that 'prayer' does not mean that one should utter a few words. Prayer is nothing short of death—a death after which life is granted by God. It is just as they say in Punjabi : (translation) He who begs causes himself to die. It is after causing oneself to die that one can go to beg. The prayer has a magnetic quality and it draws the Bounties and the Grace of God towards itself.

This is no prayer at all that one should be uttering the words :

اهدنا الصراط المستقيم

At the same time, thinking that such and such bargain has to be struck in such and such a way ; such and such a thing has been left over ; this thing should have been done like this, we can proceed in such and such a manner. This is mere waste of life. Unless a man gives preference to the Book of God and he acts according to its teachings, his prayers are nothing short of wasting time. The Holy Quran says :

قد افلح المؤمنون الذين هم في صلاتهم خاشعون

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That is, while praying (supplicating) the heart should so melt and throw itself at the doorstep of God with all the sincerity at his command, that he should forget everything else and ask for God's help ; he should so concentrate himself that through his fervent prayers, the door of success should open and the love of this world should become cold, for, two loves cannot stay in one place.

(Malfoozat Vol. 10, p. 62)

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Man walks—God runs

The way a man struggles to please his wife and to fulfil her needs and desires, were he to do so for the pleasure of God, do you think that He would not be pleased with him? Definitely He will be pleased with him. Let somebody try and see the consequences.

If somebody has not got children, he undergoes a lot of hardships just for one child and he tries to get one through various ways and means and he humbles himself at different places ; he thinks as if God does not exist.

It should be remembered that when a man ignores the object of his life, he goes about as a confused person. One should try to have a relationship with God at the earliest. Unless one does that, he has not got anything at all. The Hadees tells us that when man moves towards God w th normal speed, He moves towards him with a quicker pace, but if he ignores Him and becomes slack in his relationship with Him, the same would be the attitude of the other side (i.e. God).

(Malfoozat Vol. 10, p. 70)

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Faithfulness of God

Behold ! inspite of thousands of weaknesses in human beings it is observed that a man shows loyalty to his true friends. Do you think that the God who is Gracious and Merciful will not be loyal to you ? You should love God to such an extent that if you have a thousand children and you put them on one side while God is on the other side, you should be on the side of God and you should not care for the children.

As for difficulties, all the prophets have passed through them ; none was an exception. That is why there are very great rewards for those who pass through difficulties. God says in the Holy Quran—and He is addressing His Messenger—that he should give glad news to those who show patience. Good news is given to those who say in the times of trouble : "There was a time when we did not exist. It is God who created us. We are His Trust and to Him we have to return." Even the Prayer and the payment of Zakat cannot bring the blessings that are caused to be given to the people through the hardships. If the Prayer is offered nicely, it is good enough But what comes from God Himself is the real thing that gives guidance and grants salvation.

(Malfoozat Vol. 10, p. 86)

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Look at the Signs

It is very strange that despite the fact that most of the signs which were foretold in connection with the latter days have come to pass, yet the people do not pay attention to them. God is *Ghani* (Independent) and He does not care for the people who ignore Him. These people struggle so hard for the worldly affairs and they pass through so many hardships. They do not struggle even one tenth of it for religion. Vague and vain excuses are brought forth, whereas they could investigate the great news (of the latter days) by doing only as much as they do for their worldly affairs ; the Great News is connected with their welfare of the next world.

(Malfoozat Vol. 10, p. 105)

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Sincerity matters

To die on Friday and to be in full senses at the time of death and the face to be in a good condition, cannot be, as a rule, a sign of faith, for, even the atheists die on that day and they may be in full senses with the face in good condition. The fact is that some diseases are such—for example, the typhoid and tuberculosis—that the patient remains in his full senses ; some kinds of bubonic plague are also the same type. At times it has been observed that the patient was made to recite the Kalima and Sura Yasin was also read to his hearing (these things are

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done when the patient is about to die) but later on the patient recovered and started doing bad deeds as he used to do before he fell ill. That shows that he had not repented sincerely, for, if he had been sincere in his repentance he would never have done so (that is, he would not have started doing bad deeds after his recovery).

The fact is that to recite the Kalima at the time of death does not tantamount to professing faith; it is a profession of faith based on fear—and is not acceptable to God.

(Malfoozat Vol. 10, p. 108)

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God comes in

When the matter goes beyond the limits (in connection with the behaviour of the people towards those Comissioned by God) then God takes the matter in His own hands. We have been preaching to the people for the past twentysix years and we think that we have done all that we could. Now it is God Himself who will bring about some changes and decide the matter. He who has decided that he is not going to believe in me, whatever might happen, and his thinking has become too much dirty (befogged), such a person should be left to God; we should not pursue him much. Nobody knows the way of God. It is all in His hands; He may guide whomsoever He likes and reject whomsoever He likes.

Look at the Holy Prophet, sallallaho alaihi wa sallam, He was sent to the world as a Mercy for all. God says in the Holy Quran:

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وما ارسلنك الا رحمة للعلمين

(We have sent you as a Mercy for all the worlds)

But did he prove to be a Mercy for Abu Jahl? They, (Abu Jahl and his associates) might have been thinking that he was an orphan, used to graze the goats, was weak and poor and he even could not marry (in time). it must be this kind of thoughts in which they might have indulged. These unfortunate people did not know tha this very orphan would one day become the King of kings and the means of salvation for the people.

(Malfoozat Vol. 10, p. 258)

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Signs—the real proof

Suppose the Holy Quran and the Hadees had not mentioned the advent of the Promised Messiah. would it have mattered at all? Not at all. Even then the truthful could be recognised through his signs. Was Moses mentioned in any of previous Scriptures? Can anybody tell us which of the Books foretold the coming of Moses? (None). How then was Moses recognised and believed in?

You should know that ever-fresh evidence produced by God is always the proof of the truthfulness of a claimant. Mere claim without any proofs cannot be taken as enough. In fact, any claim that is not supported by the divine witness is false and is liable to be punished by God The false claimant is brought to nought by God Himself and he is not given respite, for, he fabricates lies against God and confuses the truth and falsehood.

I have not brought anything new nor have I established a fresh Shariat. I have come to serve and to revive the same Shariat which was given to the world by the Holy Prophet, Mohammad, sallallaho alaihi wa sallam. And on the pattern of prophethood, there are signs to prove my truthfulness. I have mentioned them in

my books, the latest of these being the *Haqiqatul Wahy*. Go throug it and you will be able to know what a large number of signs God has shown for me. Are these signs shown for a false claimant ?

(Malfoozat Vol. 10, p. 266)

Mountainous Road

Sincere actions which are done for God's sake and to win reward from Him are as heavy (difficult) as mountain is. It is passing through a difficult mountainous passage.

Every foot cannot reach there. Lo ! so far as the worldly affairs are concerned, the result is there before the eyes of those who strive for them and effort is made for a specific purpose and one knows full well what he is aiming at and how much effort he has to put in. One has to work hard and confront difficulties for the achievement of honour and high position. At times these hardships turn the person concerned into a maniac and, at times, he falls a prey to deadly diseases.

When the worldly trials are so great and one has to pass through almost unmentionable hardships, then how great would be the hardships for religion and spiritual achievements whose consequences are out of sight and some people cannot even decide whether they would or would not bring about any results. Those who think they should have communion with just a blowing of breath and with lip profession have never known what reformation is. They have neither seen it, nor heard of it.

You should remember that the purity of the mind is a very remote target. Only those who keep God before their eyes all the time and are angel-like, can have the purity of the mind—and it is these people who can truly abstain from the minor sins.

(Malfoozat Vol. 10, p. 278)

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Prophets and the poor

From times immemorial it has always been the weak people who have been supporting the cause of the Prophets. The big ones (the great people) are deprived of this blessing. They think differently and feel that they have achieved all that they had to. They even do not like to sit with the people who are poor but sincere in their belief in God and are loved by Him; they take it to be below their dignity, and it is all because of the hidden pride and their supposed greatness. I could see that hundreds of people in my Jamaat do not have enough clothes to cover their bodies. They have no property but their sincerity, love and faithfulness are surprisingly great. They are so strong in their faith and so full of certainty, sincerity and loyalty that if the people of pelf and power and those who are entirely engrossed in the worldly pleasures were to know of the pleasure that these spiritual people have, they would be prepared to give away all they have to win the spiritnal pleasure. One such example is that of Shahzada Abdul Latif. Look at his life. You will find it full of truth and faithfulness. He did not even care for his life. He gave away his life and stuck to the truth. When he was reported to the King and the King asked him whether he had joined the fold of such and such a person, he replied like a very truthful person : yes, I have taken Baiat at his hands, but I have not done so blindly. I fully understand what I have done.

I have not seen anyone in the whole world who is like him. I prefer to die than to be separated from him.

In short, the late Sahibzada has left an example of the people who are sincere in their faith and hold their tenets staunchly.

(Malfoozat Vol. 10, p. 306)

Insha-Allah

It is very essential to say Insha-Allah, for, man has no control over his affairs. He is surrounded by various types of difficulties, machinations and factors that can stand in his way. It is quite possible that he may not be able to accomplish what he intends to. "Insha Allah" is said to ask for help from God who is the Fountain—head of all the powers. The un-understanding people of today who are negligent of the consequence laugh at it (i.e. they mock at saying Insha-Allah).

(Malfoozat Vol. 10, p. 370)

Significance of Kalima

What does this Kalima, that we recite everyday, mean? Let it be remembered well that the Kalima means that we should profess with the tongue and confirm it with the heart that "none other than God is worthy of worship and none other is my beloved and my target that I must achieve". This Kalima is a gist of the teachings of the whole of the Holy Quran—it has been taught to the Muslims. Since it is not easy to memorise or learn the whole of a big book, this Kalima has been taught instead. It helps to keep the teachings of Islam in view. Unless a man really and truly understands the significance of the Kalima and he moulds his life in perfect accordance with it, one cannot attain to salvation. That is tbe reason why the Holy Prophet, sallallaho alaihi wa sallam said :

من قال لا اله الا الله دخل الجنة

That is, he who says La ilaha illallah with the sincerity of his heart and has perfect faith in it, he has, as if, entered the paradise. It is a mistaken view for the people to think that whoever utters these words parrot-like would enter the paradise. Had that been the case, all the good actions would have been rendered useless and Shariat would have been (God forbid) no more than *laghv* (meaningless thing). But that is not the case. It is only when the significance of the Kalima goes down deep in the heart that a man deserves paradise. Such a person enters the paradise not only in the next world, even in this very world he is in the paradise.

It is quite easily understandable that when a man has no beloved other than God and he seeks after none but Him, there is no trouble that can tease him.

This is a stage where the Abdaal and Aqtaab (people of high spiritual rank) are the titles with which man is honoured.

(Malfoozat Vol. 9, p. 103)

Read regularly

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MONTHLY

Tahrik-i-Jadid

RABWAH

LAJNA IMAILLAH

The Secretary General of the Lajna (Central) reports that Hazrat Sayeda Ummi Matin, the President of the Lajna (Central) visited Sheikhupura on the 15th of April 1981 and addressed the members of the Lajna of Sheikhupura and the District. A gist of her speech is given below : She said,

We have witnessed the promises of God being fulfilled, with our own eyes. The earth and the skies might shift from their places (i.e. they might fail to perform their duties) but this simply is not possible that the promises of God may remain unfulfilled. We must realise that promises place a very great responsibility on our shoulders. We have to transmit this Bounty of God to our coming generations (that is, they have to be told and made to realise that the promises of the supremacy are there but they are linked with great responsibilities). God says in the Holy Quran

ان شکرتم لازیدنکم

i e., if you will be grateful, more will be granted to you.

As the Female Section of the Jamaat, it is imperative for you that you should benefit from the Second Manifestation of God yourselves, and you should also transmit this blessing to your coming generations so that they also derive the fullest benefit from it.

The second thing to which I should like to draw your attention is that God says in the Holy Quran :

اطیعوا اللہ و اطیعوا الرسول و اولی
الامر منکم

(You should obey Allah, the Messenger and those who are placed over you).

We should look into our lives and see whether as Ahmadi we only claim by word of mouth (that we do such and such things) or it is an undeniable fact that our days and our nights bear witness to the truth of our being the people who strive to fulfil their promises.

We should obey the commands of God and fulfil our duties towards Him. Such things as open the door of enmity should be shunned. You should bring about a great revolution in your lives, for, the object of the advent of the Founder of the Ahmadiyya Jamaat was to revive the religion and to establish the Sharia.

You should strive all you can to establish the Sharia in the world. You should read the Holy Quran and learn its translation If we do not read the Holy Quran we will not be able to know which of its Commandments we are following and which we are not following.

Quite a number of women do not act on some of the Commandments of the Holy Quran, the reason being that they do not know anything about these Commandments (that is, they are mentioned in the Holy Quran). Take the case of Purdah (wearing the veil). It is always apprehended as to

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from which direction the Satan will come forward to attack. In this Age, I think, the severest attack of the Satan constitutes the idea that the veil should be abandoned whereas the Holy Quran says that the veil should be observed. If you can realise that God's commandment is the most vital thing, there is nothing that can come in its way.

The mothers should bring up their children in the proper way and they should inculcate the spirit of sacrifice in themselves and in their children as well. This spirit of sacrifice should resemble the spirit of sacrifice that was there in the days of the Holy Prophet Mohammad. sallallaho alaihi wa sallam. The office bearers should also take part in these sacrifices, be these sacrifices financial or those of life (that is the office bearers should not only urge others to make sacrifices, they also should make the sacrifices that they ask others to do). We should always remain united like the fingers of a hand or like the comb. All the women of the Jamaat should have a sort of love and affection for one another. There is none who is free from shortcomings and drawbacks. You should be very liberal to forgive and forget and you should stay away from picking holes in others.

Every woman and every child must know the translation of the Holy Quran, for, this knowledge is superior to all others and in fact all other branches of knowledge spring from it.

Another thing to which I should like to draw your attention is that all of you should study the books of the Founder of the Ahmadiyya Jamaat. The Imam of the Jamaat also recently drew the attention of all the women to this important need.

You should cooperate with one another and you should live your lives like a chain or a necklace of pearls so that all of us remain united and there never is any dissension among us, and we can hopefully present ourselves to God. Keep the sprit of sacrifice alive in your offsprings so that wherever they go they convey the message of the Holy Prophet sallallho alaihi wa sallam to all the corners of the world. Dedicate the lives of your children to enable them to become true servants of the Religion and givers of the glad tidings to the people.

(Continued from page 3)

time between the hours of your getting up in the morning and going to sleep at night, in supplicating to God.

What a great pious deed it is. If you do not pay attention to it, you will be deprived of this great pious deed. I should like to lay emphasis and I say this in all humility and I draw your attention to it—you should supplicate much to God. Pray very fervently and let every part of your life and every moment of yours be spent in supplicating to God, so that the Satan may have no control on your life. May God enabie me, and you, to do this. Ameen.

EXAMINATION RESULT

HAVE YOU INFORMED HAZRAT IMAM JAMAAT AHMADIYYA OF YOUR RESULT ?

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Etiquettes for Public Meetings

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The late Sayeda Maryam-Begum, commonly known as Ummi Tahir, contributed the following article to one of the Ahmadiyya Magazines (Urdu) in 1929 C.E., The English translation of the article is presented below :

The Holy Prophet, sallallaho-alaihi wa sallam, is the best model for us to be followed, from among the whole of mankind. He has given us the practical example of every aspect of good morals. Here, I should like to talk of what he said about the etiquettes of the meetings (whether in the form of public meetings or one person meeting the other).

The fact is that what distinguishes an educated and cultured person from an ignorant and uncivilized person is nothing but the etiquettes for the meetings, The uncultured person behaves at the meetings just as he behaves elsewhere, whereas a cultured person abandons some of the things during the meetings which he does on other occasions when he is all alone. The uncultured has no control over himself, his tongue and his actions. A cultured person, when he is at a meeting, thinks of the others and does not put them into hardships, rather, he controls himself and bears the hardships, himself.

The Holy Prophet sallallaho alaihi wa sallam, has given strict instructions not to talk when the Imam is delivering the Friday Sermon. He has even gone to the length of saying that if somebody talks, nobody should tell him to stop, for, that would add to the noise. It is all to enable the audience to listen to the Khutba (Sermon).

There are some women who are in this respect centuries behind the civilized world. The speaker is addressing the audience ; he is talking at the top of his voice and giving useful information or precious pieces of advice. But so far as the women are concerned they continue talking among themselves. Those who are not, talking themselves (and therefore they are not making noise) are there with their children so that the children may make up the deficiency. That is why some of our respectable scholars hesitate to make a speech at the meetings of the women.

Another thing : God says : You should make place for those who come to the meetings after you. If you do so, God will make the place spacious.

But what happens at our meetings ? If somebody has got a place to sit, that person would become niggardly and would not make place for others.

Yet another thing : one should

(Continued on page 18)

Simple life and sacrifice for religion

In an article contributed to the Daily **Al-Fazl**, Professor Basharatur Rahman M. A. formerly Nazir, Ta'lim says :

Those who are in the habit of spending extravagantly or they are used to be doing something *laghv* (useless) cannot find it easy to make sacrifices for the sake of religion, even if they desire to do so. Gradually the very desire for the sacrifice dwindles and they become almost incapable of making any sacrifices.

He points out that the Tahrik-i-Jadid was inaugurated by Hazrat Muslih Mauood by asking the members of the Jamaat to live simple lives and to shun all formalities that might involve them in undue expenses. The Holy Prophet sallallaho alaihi wa sallam is made to say in the Holy Quran :

قل ما اسئلكم عليه من اجر وما انا من المتكلفين

i.e. you should announce to the people that everything that I do is for the sake of God and also that I do not indulge in formalities which quite often put a man to hardships.

The Ahmadis are expected to follow the example of the Holy Prophet, sallallaho alaihi wa sallam, and that being the case they should not be extravagant in any aspect of their life, be it their dress, food or conversation. They should always remain within their means.

He also draws the attention of his readers to the expenses that some people make on the occasion of marriage ceremony. Even when they cannot afford it, they arrange for very sumptuous Walima. Such people could easily and comfortably call a few people to a simple food.

As it is easily understandable simplicity for different people can mean something different. The touch-stone should always be whether one spends more for his worldly affairs and gets himself deprived of making sacrifices for religion, or vice versa is the case. Where does a man find more pleasure, in spending for the sake of God or for his personal and worldly affairs? If he takes more pleasure in spending for the sake of God and he can arrange to do so, he is on the right path.

The writer also draws the attention of his readers to the fact that this is the Age of the revival of Islam. The Holy Founder of the Ahmadiyya Jamaat was raised in perfect accordance with the prophecies of the Holy Prophet for the spread and supremacy of Islam in the whole world. And the Holy Founder of the Jamaat has summed up his exhortation in one sentence which runs thus: You should give preference to religion over the worldly affairs.

God says in the Holy Quran :

فمن يرد الله ان يهديه يشرح صدره للاسلام
ومن يرد ان يضله يجعل صدره ضيقا حرجاً
كانما يصعد فى السماء كذلك يجعل الله
الرجس على الذين لا يؤمنون

(الانعام : ١٢٦)

Whomsoever God wishes that he should be successful and prosperous God makes it easy and pleasant for him to act upon the divine command-

(Continued on page 24)

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LETTER TO THE EDITOR

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Following is the text of a letter written by Mr. Hadayatullah Jamal (Hubsch) addressed to the Editor. The poem mentioned in the letter has been published in the last issue. The Editor is grateful to Mr. Jamal for his kind gesture of appreciation. May God bless him. Amen.

My dear and sincere brother,

assalamo alaikum wa rahmatullahi wa barakatohu !

Being moved this morning to write the enclosed poem, having in mind your offer to print the result of my humble effort to please Allah, I am now taking the opportunity of writing to you to thank you for the work you are doing and the unforgettable kindness and lightening brightness you have always been showering on me by the abundant Grace of Allah. I have received the recent copy of Tahrik-i-Jadid, finding its contents, just by having a glance at it, very encouraging and blissful. May Allah enable us to bring the world under the banner of Ahmadiyyat's view on the sacred and unique teachings of the Holy Prophet Mohammad, peace and blessings of Allah be upon him, so to clarify Islam from the dark points drawn into man's heart by some misguided philosophers, who took darkness for light, whereas only the sun of the Life of "Ahmad" can make the eyes shiny and aware enough to receive the lifesaving happiness of knowing that there is only One God, whose name of countless blessings is Allah and that there is only one Prophet, delivering and showing and living His Message how to reach universal and globewide peace of mind, whose name is Mustafa Amin Mohammad (s.a.w.s.) God alone knows how deeply I am feeling gratitude to the community of Ahmadi Muslims, as they have patiently prayed for the rise of the sun of Islam in the West, so that now my conviction of the truth of the teachings of the Khatamun-Nabiyyeen is so deeply rooted in my heart, that no power on earth is able to fade away this priceless treasure of the sight of my Lord in the eyes of those people I am introduced to. Please do send me if possible the address of our African brother, who has been reported of being with his studies of the medicines and the art of healing in France. I now and then come across some english-written articles on the development of the medicines, which I would like to send to him.

Please do also note that by the abundant Grace and Mercy of Almighty Allah I could find a new house to live in, having enough rooms for the comfort of my family, and enough space for my papers and books etc., so that the good works to be written could be made easier for me than in the past. I have been under some suffering for the last few months, also through the death of my christian mother, who died after one year of having cancer ; I have comforted, when a few brethren told me about dreams they saw, which communicate some glad tidings in regard of her ultimate resort of peace. All this you may find expressed in the enclosed poem. My sister who had embraced Ahmadiyyat before is

(Continued on page 24)

"O My Daughter"

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(By the late Hazrat Dr. Mir Mohammad Ismail, may God be pleased with him.)

There are some pieces of advice which are bitter and the present day civilization has made them still more bitter. But it is in the interest and for the betterment—of woman that they should, as a matter of principle, understand it well that men are a rank higher than the women ; this is what God the Almighty has ordained. He has made the men responsible to look after the women and to be their protector. Many disorders in the world are automatically removed if the point stated above is understood properly, and the woman also has a better chance of leading a peaceful and contented life.

Therefore, O ye, the women : O ye who are the daughters of the preceding generation, the sister and the wife of the present generation and the mother of the next generation, it is for your betterment—and only for your betterment—that God has laid down some useful and excellent principles ; and He is the one who has created you and who knows your true nature. I pen down a few of these principles and you should act upon them so that you may be successful in this world as well as the next world.

(1) The first thing is that you should take your God as the Greatest and the Highest and all the commandments that He has told you to act upon, should be given preference over the commandments and the Will of everybody else.

(2) Next to God, you have to obey your husband as much as lies in your power.

(3) Next to the obedience to your husband comes the rearing of your children on the right lines so that your goodness may become everlasting and your good deeds may leave a good memory behind you.

If you act upon these three things, you should be sure that you are the Houri of the Paradise, pure and beloved of God and a prosperous blessing for the world.

I should like to tell you a few things more which are useful for you to make your life peaceful.

You should not shake hands with *Na-Mahram* men, even though they be your near relatives.

You should not abandon the Prayer except that you have an excuse valid in the sight of Shariat.

You should not decorate yourself excessively ; you should not demand from your husband more than what he is in a position to give you.

You should remember that God cares for your religiousness more than your morlas and He cares for your morals more than He cares for your beauty.

Next to your Faith comes the significance of your chastity and modesty. You should not sit with a *Na-Mahram* man in a secluded place ; nor should you be taught by a

Na Mahram, in that position.

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You should not let any *Na-Mahram* enter your house without the permission of your husband.

You should not spend the earnings of your husband without his permission, except what the Shariat permits you to spend.

You should never associate anyone with God; women are very weak in this respect (i.e. they generally fall victim to it easily).

You should not do anything at the grave of the Holy Founder of the Ahmadiyya Jamaat, that may be in contravention to the Onenss of God; you should not put flowers on this grave, nor should you take the dust therefrom with the idea that it is the curer, nor should you pray to him (the Holy Founder of the Jamaat); you should not show any specific reverence to this grave that is meant to be shown only to God.

You should not show your beautification to the *Na-Mahram* men; your hair is also included in this category as also is your jewellary.

You should not be involved in abortion; you should not kill your daughters; you should observe the veiling system as prescribed by the Shariat; you should not put on the dress that the male members put on.

If your parents or your *Wali* wish to give you in marriage to someone who is not a member of the Jamaat, you should resist it and never let it happen.

You should not go out of your house without the permission of your husband.

You should not keep suprerogatory fasts without the permission of your husband.

Do not let *Dajjaliyyat* and Westernism enter your house.

Do not let any objection to the Shariat enter your pure heart.

You should not get your hair (of the head) or the hair of your daughter cut in order to follow the Western practice.

You should not utter words of ungratefulness on the birth of a daughter or on the death of a dear one, nor should you express annoyance against God.

You should shun obscene literature otherwise your hidden evil (caused by reading obscene literature) will make your goodness impure.

In order to cover your beautification you should wear the kind of the covering veil *(Burqa)* that may not be a beauty in itself.

Your covering veil should reach a little above your ankles i.e. the middle of the calves, so that it may not become a hindrance in boarding a railway train or climbing the stairs.

You should go through all the correspondence of your unmarried daughters.

Your dress should not be so tight on your body that all the parts of the body may be visible separately.

When talking to a man, (other than near relatives) your voice should be firm.

Do not suspect your husband—of course as far as it is possible for you.

You should meet the poor, the needy and the women of (so called) low caste, cheerfully, and do not show them pride.

You should not be extravagant

in your spendings for the household affairs.

May God enable you to act upon these pieces of advice. Amen.

(Quoted in the Fiqh Ahmadiyya, pp. 25-27).

Na-Mahram : The male relatives of the girl or the woman with whom her marriage cannot be solemnised according to the Islamic Sharia—the father, the brother, the uncle, the son of the sister or the son of the brother etc.—All these are called *Mahram.* All other men are *Na-Mahram* (i.e. those who are not Mahram.)

Wali : The person to whom the Islamic Sharia gives the right to give a girl in marriage is called wali. The first right belongs to the father and in his absence the elder brother or whoever is apppointed to perform this duty, has the right to give his consent to the marriage of a girl.

Photographs on the title

Clockwise. 1. Paramount Chief V.V. Kallon, President General of the Ahmadiyya Mission, Sierraleone. He is a great scholar of Mende the local language of his area.

2. The late Mr. S. O. Bakare. He became President General of the Ahmadiyya Mission Nigeria in the early fifties and held this office creditably till his last breath—he passed away in 1976.

3. Mr. Khalil Mahmud, Librarian of the Ahmadu Bello University, Nigeria. He is American but has been in Nigeria since early sixties.

4. Alhaj Alhassan Atta M. B. E. He has been the chairman of the Ashanti Region for many years and has served the Mission with great sincerity.

(Continued from page 15)

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not intercept the other who is talking. That person should be allowed to finish what he has (or she has) to say In this respect too the behaviour of the women is very conspicuous. Many of them are found talking at the same time and in very loud tones so much so that it becomes difficult to comprehend what anyone is saying.

It should be noted that the one who presides over the meeting is like a ruler or a king whoever he might be and whatever his status in life. His (or her) instructions must be carried out. The Muslims, and especially the Ahmadis, who have taken upon themselves to inculcate the perfect morals of the Holy Prophet, sallallaho alaihi wa sallam, in the hearts of the people all over the world, should ponder over this matter seriously. Does it behove them that they should be lacking even in the ordinary aspects of morals ?

In the end, I hope that my sisters will acquire high morals and become a model for the peoples of the world ; they should not become a stumbling block.

JAMAAT NEEDS CAULDRONS

Hazrat Imam Jamaat Ahmadiyya has asked the members of the Jamaat to donate the Cauldrons for the DARUZ-ZIAFAT (which is responsible for the feeding of the guests—day to day guests as well as the guests on all other occasions, the Annual Conference included).

One Cauldrons costs Rs. 2000/- which is almost equivalent of 200 American Dollars.

Let's think over it

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"Allah the Almighty says that one should not have altercation in any matter whatsoever without having sound proof in favour of one's stand. That being the case how cruel and unjust it is that one should begin to discuss God in a crooked manner and follow the rebellious Satan, whereas it has been destined by God that whosoever would follow the rebellious Satan and become his friend, would be led astray and onto the path of chastisement. This verse shows that if one follows the Satan again and again, the two of them become friends and this friendship leads the person to the Hell, God says :

و من یکن الشیطن قرینا فساء قرینا

that is, whosoever is befriended by the Satan, he should know that the Satan is a bad companion. And if a man does not think of reforming himself (i.e. getting out of the clutches of the Satan) he would continue advancing in the perpetration of evil deeds to such an extent that the Satan would no more be his friend ; he would assume the position of a master and the man would be chained into his slavery. The situation that emerges is that whereas the believers ride over guidance (i.e. they are firmly guided), this other person is ridden by the Satan who sits on his back, and makes him move to any side that he likes—that is the depth of his degradation. It is people like this about whom the Holy Quran says : We have created some people such that they have started worshipping the Satan, (Sura Maida) This is the stage of extreme humiliation that a man who has been created to become the 'Abd' (servant) of God, he should, because of his evil deeds, begin to obey the Satan.

Here it seems necessary to say a few words about the Satan by way of throwing light on it. According to the Arabic lexicon the word (Shaitan) "Satan" means the one who is far away from the truth (or from the right path) or the one who goes on advancing in evil deeds ; "Iblis" is the person who loses hope and is despaired. According to me (this being the result of my research) the 'Satan' and 'Iblis' is the name of such a being as has been created to test the human beings—and it is the opposite side of the Angels. This Satan is not to taste death till it has accomplished the task that has been assigned to it, just as the Angels will not die till they have completed their work. The person who took a stand against Hazrat Adam, peace be on him, was this very Satan as well as his Reflections'. But it must be remembered that the details of the story of Adam show that it is divided into two parts. One part points to what urges for evil deeds and the other to its 'Reflections ! Thus we can say that the Satan of the days of Adam is alive and at the same time he is dead. He is alive in the sense that the powers to urge to do evil will stay in the world as long as the human beings live on this planet, and he is dead in the sense that his Reflections who are mentioned in the story of Adam breathed their last in the very days of Adam ; the Satan who is the urger of the evil deeds deserves no punishment as also he deserves no rewards. The likeness of this can be had in the fact that a man who kills another person, is hanged, but

the lightning that burns scores of peoples to ashes does not deserve to be punished. The earthquakes become the means of the devastation of big areas the hail storms ruin the farmers, the windstrom cause great havoc to the towns and the cities. All these things cause harm and grief but they can, in no way, be blamded by the Shariat There is no doubt about it that the eternal abode of the Satan and the Iblis is the Hell just as the abode of the Angels is the paradise. But the fact is that the Angels cannot enjoy the paradise and likewise the Satan will not be troubled by the Hell. The Satan is a Fire creature. Can a burning charcoal feel pain if it is thrown in the fire? that is its real place. That being the case it cannot be said that it will be punishment for the Satan to throw it into the Fire of the Hell. Rather it will reach the place to which it belongs. That the Angels will go to the Paradise does not mean that it will be a reward for their good deeds. Likewise the going of the Satan to the Hell will not be any sort of punishment. Of course his Reflections will be punished in accordance with the work they might have done. for, they did the kind of things for which they were not created. It should be remembered that the punishment is always meted out for the things that go against the law of nature. Man has been created to do good. God says in the Holy Quran :

و ما خلقت الجن و الانس الا ليعبدون

That being the case he who abandons worship and ignores it is the person who deserves punishment. But so far as the urger of the evil deeds is concerned he has been created for the purpose of testing the human beings. He would deserve punishment only if he would become slack in urging the people to do evil deeds. Of course the question might arise : Why is he then called a bad being? The answer to this question is that to be bad is different from the fact that one deserves punishment. The excreta is not thrown out of the house because we would like to punish it ; we do so because it is injurious to our healsh to keep it at home. Same is the case with the urger of the evil deeds. He is the representative of illness and sin and that is why he is necessarily called bad, but he does not deserve punishment. Of course his Reflections—who can be from among the human beings as well as from among the Jin—the spirits whose creation's aim was not 'evil' but they chose evil and became the urgers of evil. Or the human beings who were not created to commit evil deeds but they started liking evil deeds and ultimately became the urgers of evil deeds they are also Satan and Iblis in their respective grades and they deserve to be punished.

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Win the pleasure of God

You should take your share of sympytny and purity of the heart, from the Holy Spirit, for, it is not possible to be really and truly righteous and pious without the Holy Spirit. You should do away with the low passions and tread on the path of the Will of God. the path which is the narrowest. Do not be enchanted by the pleasures of this world, for, they take a man away from God. You should live a life of bitterness for the sake of God. The pain which pleases God is better than the pleasure which displeases Him. The defeat which pleases God is better than the victory which causes His displeasure. Leave the love that carries you nearer to the wrath of God. If you will turn to Him by purifying your heart, He will help you in every way and none of your

enemies will be able to do you harm. You can never win the pleasure of God unless you forsake your own will and your pleasure, your honour and your wealth and bear the hardships in His way—the hardships that may bring your death before your very eyes. But if you bear the hardships, you will come into the lap of God like a small loveable baby and you will become the inheritors of Truthful who have gone before you and the doors of all the Bounties will be opened to you.

But there are few who are prepared to do that.

The Fouder of the Ahmadiyya Jamaat
(Al Was yyat, p. 7)

Blessings through trials

Glad tidings to you. You have no competitors in the field of attaining to the nearness of God. All the nations have the love of this world at heart. They do not pay attention to the things which please God. Those who are greatly anxious to enter this door have a very good opportunity to show their talents and win the rewards from God. Do not think that God will let you go waste. You are a seed that has been sown by the Hand of God, in the earth. God says that this seed will germinate and grow and its branches will sprout from all the sides and it will become a big tree. Blessed are the people who believe in what God has said and do not fear the trials and tribulations that are bound to confront them, for, it is essential that it should be so, so that God tries you as to who of you is true to his pledge of Baiat and who is a liar. He who will stumble because of any trial will do no harm to God, rather his misfortune will carry him to the hell. It would have been better for him if he had not been born at all.

As for those who will exercise patience till the end and they will be shaken by earthquakes and the catastrophic storms will blow for them and the people will mock and jeer at them and the world will hate them—these are the people who will be ultimately successful and victorious and the doors of the blessings will be opened for them.

The Founder of the Ahmadiyya Jamaat
(Al-Wasiyyat p. 9)

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Let Women Act

Addressing a meeting of the Lajna Imaullah at Delhi in 1946, the Second Successor of the Holy Founder of the Ahmadiyya Jamaat, said, Inter alia, "How many of you are there who deliver the message to others. I think, not even one out of one thousand women has joined

the Jamaat through the preaching of women. Most of the women have joined the Jamaat simply because their husbands became Ahmadi. Such women owe their faith to men-folk.

There are thousands of women who are your neighbours. Men cannot deliver the message to the women ; it is only women who can do so. If you could realise your responsibilities and two to four hundred women joined through the efforts of the women as is the case with men in Delhi then it is not only these two to four hundred women who will join. Their brothers and sisters and sons and other children would also join the Jamaat. That will make the conversion manyfold. But I ask you : have you ever felt an urge to deliver the message of Ahmadiyyat to others. Have you ever tried to understand as to what responsibilities are placed on your shoulders by your joining the Ahmadiyya Jamaat.

The demands of the Ahmadiyyat are not only this much that one should contribute a few rupees or that one should sprinkle a little of water on the face, make ablution and perform a few prostrations or Rokus. Ahmadiyyat actually demands that one should have a strong communion with God which should unite him with his Creator and thus become one of His dear ones.

God does not make any distinction among His servants ; His door is open for everyone. What is required is that one should feel a great urge to have communion with God and he should realise that he cannot live without him ; he should know it with full understanding that the aim of his life is to attain to the nearness of God.

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ments and whomsoever He wishes to see that he is ruined, God makes it unpleasant for him to obey God and make sacrifices. The latter one is like the person who is short of breath and is climbing a hill ; how difficult it is for a man to do so.

We should also be looking into our lives and we should analyse them to find out whether acting on the commandments of God is taken by us as a pleasant duty or we find it irksome and an unbearable burden. He who finds it difficult to make sacrifices for the sake of God must know that he has a spiritual disease and it must be cured.

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hoped in these days to overcome the shock. The response of my christian relatives whatsoever had been hellish, but all the traps laid by the foe of truth cannot really snatch away those truly guided from His Majesty, Grace and Mercy, as there is no strength nor power save with Allah, the Sublime, the Truthful, the Light.

The new address is given above. I hope to be granted more time to write to you and for Tahrik-i-Jadid, and I pray Allah may have mercy on us and shower His Light on all loving followers of Hazrat Imam, peace and blessings of Allah be upon him. May He open the breasts for the muslims to bring the blessed revelations of Islam to all the humanity and all the corners of the world. Amen.

Asking forgiveness, expressing my Love to you, wasalam.

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Hadayatullah Jamal